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From the New-York Observer.

DR. HUMPHREY'S TOUR.—NO. X.

LONDON.

Dissenting Chapels.

All the houses of public worship in England, not belonging to the establishment, are called chapels. Many of these in London, and indeed in all the principal towns are very large. Some of them, it is said, will seat twenty-five hundred people. A few present a handsome exterior to the eye; but for the most part, they are very plain looking buildings, and not easily distinguished from the private edifices by which they are surrounded. They have neither bells, nor steeples, nor any thing like tower or cupola, to tell you at a distance, or even to enable you to conjecture, where and what they are. These ornaments and conveniences were formerly denied to the whole body of Dissenters, under severe penalties. and in answer to my enquiries, I was often told that the law is still in force. Others, however, think it is not, and seem to be quite confident that any congregation might raise a spire and put up a bell, without peril or molestation. My impression, from all I could gather, is, that the arbitrary statute just alluded to, has never been repealed--that it might be enforced, and could be, in some of the diocesses, should the Independents have the temerity to vie wtih the Establishment, in the construction of their chapels, but that in most places the law has so far become a dead letter, that hardly any one would attempt to execute it. But even the obsolete existence of such a law, would be a reproach to any Christian government in the world. The American traveller in his 'father land,' cannot think of it, without feeling his blood move quicker in his veins. What! may not a congregation of as good and loyal subjects as can be found in the British empire, build a steeple, or ring a bell, to call the people together on the Lord's day, without exposing themselves to indictment, fine and imprisonment! How long would any government stand, that should exact and attempt to enforce such a law in the United States! We could do well enough without steeples to our churches, no doubt, as well as they; but we want the liberty of attaching them to our barns even, if we please, and it is quite certain we should please, if any body were to make a law to hinder us.

In shape and general construction, the English chapels differ very considerably from the prevailing style of church building in this country. They are square buildings, or nearly so, with very deep or wide galleries, often extending quite round behind the pulpit, and so as to furnish nearly as many sittings, I should think, above as below. The pulpit, of course, is advanced many feet towards the centre of the house, and a great many of the audience are behind the speaker.--This is a very bad arrangement, any where, if it can be avoided. The preacher ought to have the whole congregation under the glance of his eye, and so seated that they can see his face as well as hear his voice. And I am sure these advantages can be secured in church architecture, because they are secured in many of our largest places of worship. The finish of most of the chapels which I saw in London, is very plain; altogether plainer than with us, especially in our large cities. This, I think, is rather in their favor than ours. Neatness and comfort in a house of worship, I admire, but much ornament seems out of place.

All the English chapels, so far as I had opportunity to observe, have vestries attached to them, either in the main building or in a projection. The vestry is a small room, fitted up for the convenience of the minister. Whether there be any law against Dissenting preachers being called clergymen, I do not know; but they are always called ministers—the other title being reserved exclusively for those who have passed under the hands of the bishops. Instead of going directly up the aisle and into the desk as we do, the minister enters the vestry by a back door. where there is a fire, if needed, and where he can rest himself as long as he pleases, either before or after service. This struck me as a very excellent arrangement. When the moment for commencing the public exercises arrives, (for they are remarkably punctual) the sexton comes in to give the preacher notice—takes up the great Bible, and proceeds to place it in the desk. The minister follows immediately, and the first the congregation see of him, he is in his place, ready to begin. The clerk often read the first Psalm, and sometimes this part of the service devolves entirely upon him. I rarely saw a considerable choir of singers; and those few which I did see kept themselves rather in the back ground. The clerk lines out the psalm, as it is called, and all who can raise a note, unite in carrying the tune through, or being carried through with it, by those who are stronger and more skilful than themselves. Our friends in England are exceedingly attached to this congregational singing, and it must be confessed, that if there is less science and taste than you find in our churches, there is often more devotion. Bills for prayers, &c. are in some places handed up to the preacher, as he sits in the desk, on the end of a long rod, made for the purpose, which struck me as a new contrivance, though I must confess it is very convenient.

One thing I observed in some of the chapels, which would have afforded such a one-eyed tourist as Capt. Hall, or Mrs. Trollope, matter for a fine tirade upon British manners and customs.—I allude to the female sextons, (perhaps they call them by some other name,) whose business it is to carry the Bible into the desk and to find seats for strangers. Now I must acknowledge, that to see a woman waiting at the door, or standing in the aisles, and every now and then preceding two, or three, or half a dozen men through the whole length of the house, to find them seats, struck me as trenching upon genuine Christian decorum. It is such an encroachment upon that retiring modesty, which is one of the brightest ornaments of the female sex, as I am sure would meet with general disapprobation in one of our congregations. And with all my respect for the good taste and superior polish of our kindred on the other side of the water, I cannot possibly award to them the palm in this particular. If it is a proof of superior refinement, it is one which our moderate proficiency has not enabled us yet to discover.

Rev. John Wesley's Chapel.

This, if I was rightly informed, is one of the largest Dissenting places of worship in London. The sexton showed us the building, and pointed out the place where sleep the remains of that extraordinary man, who once held listening thousands here in breathless attention. I felt a thrill run over me, as I stepped up into the pulpit, and stood in the very spot, from which the great founder of one of the most flourishing denominations in the United Kingdom so often addressed his early followers. It is not necessary for a person to abjure Calvinism, or even to be influenced by the slightest methodistical biasses, in order to admire such a man as John Wesley. I am sure of it, from my own experience.—How gladly would I have seen that venerable form, and heard that persuasive voice. Not that I should have disturbed his repose, had it been in my power.—But as I can never cease to admire the men of whatever sect, who stood up for evangelical piety, in a suffering and degenerate age, so it would be quite impossible for me to visit the very place where they worshipped God, and tread upon their ashes without strong emotion. This is not the place to discuss the merits, or the creed of Mr. Wesley. From some of his doctrinal views many of us conscientiously dissent. But certainly he was a man of wonderful forecast and sagacity, as well as eminent piety, unquenchable zeal and prodigious labors. He was born to command—not by the power of the sword, but by a high moral and religious influence—not by the help of the secular and ecclesiastical arm, but in spite of it. The time will come, I have no doubt, when John Wesley will have left a deeper impress of himself upon human society, than Napoleon Buonaparte, for the image of the Conqueror will nearly vanish with the first generation, while that of the Reformer seems likely to retain much of its original freshness, and to multiply its impressions, for ages to come. The remains of Dr. Adam Clarke lie near to those of Mr. Wesley.

Bunhill Fields.

This is a very ancient and extensive burying ground, lying on the city road, and not far from Wesley's Chapel. I spent an hour, perhaps, in walking over it and reading the inscriptions upon the tombs of the great and the good. And in looking at the time worn monuments of John Bunyan, Dr. Watts, Dr. Owen, Dr. Waush, Dr. Gill, Dr. Hunter, Mr. Winter, and many other once burning and shining lights in the Church, I felt as if I was treading upon holy ground!—Perhaps it was wrong. Perhaps my veneration for the noble army of martyrs and confessors, and puritan worthies, slumbering here, carried me further, for the moment, than was altogether safe, though I hope it did not. I am quite sure, that I was never in so interesting a cemetry before, and from what I could learn of its history, I doubt, whether there is any other spot on earth, of equal extent, where so many sleep in Jesus as here.—For ages it has been the favorite resting place of exalted piety. During those times which tried men's souls from the fires of Smithfield, down through several succeeding reigns, the puritans and non-conformists are said to have preferred this to every other place of sepulture; and the greater the number of those who through much tribulation entered the kingdom of heaven, were buried at Bunhill Fields, the greater became the desire of enjoying the same honor. We cannot suppose that all who sleep with Bunyan and Watts and Owen, died in the Lord—but that thousands died, we have the best evidence which heroic endurance, humble faith, and patient continuance in well-doing can furnish.

What a scene will be presented here, on the morning of the resurrection, when all these graves come to be opened—when 'this mortal shall put on immortally'—when these 'vile bodies shall be fashioned like unto the glorified body of Christ'—when these thousands shall 'be caught up together to meet the Lord in the air!' And where, I cannot help asking, will those then appear, who shut up the churches of these just men; hunted them from one private room to another; spoiled them of their goods; starved their families; threw them into prison, and left them to waste away in the damps and darkness of their cruel confinement? Who would not infinitely prefer the lot of poor John Bunyan, or John Rodgers, to that of their proudest crowned and mitred persecutors? For myself, I do not wonder, that those who 'die the death of the righteous' have an earnest desire to make their graves with them, that their dust may be mingled, and that they may rise together at the last day. It is natural, and who will say that it is wrong? Who that goes out to bury a dear and pious friend, is not comforted, if he can lay those precious remains by the side of those whom he has reason to believe, have entered into the same glorious rest? And what Christian is there, who, in looking over the burying place where he expects soon to lie himself, does not feel, that it will be a privilege to sleep with the friends of that Redeemer whom he loves and adores.

I confess that had it pleased God to lay me upon my last bed of sickness in London there is no spot in which I should have esteemed it so great privilege to be buried as Bunhill Fields. Is this weakness? Is this superstition? Is it a feeling which it is unlawful to indulge, or of which any person in his sober senses has reason to be ashamed? The patriarch Jacob would on no account, consent to be buried in Egypt, but on his death bed, he 'charged his sons and said unto them I am to be gathered unto my people; bury me with my fathers, in the cave, that is in the field of Machpelah, which is before Mamre, in the land of Canaan. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife, and there I buried Leah! In like manner, when Joseph drew near the close of life, "He said unto his brethren, I die, and God will surely visit you, and bring you out of this land, unto the land which he sware unto Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones hence." So, I am persuaded, would every christian say, could he have his choice, "Bury me not in Egypt—make not my grave with the wicked; but with the righteous, that we may rise and be glorified together."

Yours sincerely.

PRESERVATION OF THE DEAD.

The last American Journal of Science gives an account of the invention (by Segato an Italian) of a new method of preserving the bodies of the dead. The facts are drawn from a pamphlet, published at Florence. Segato has visited Africa, for the purpose of constructing a map of its northern regions. Among the sands of the desert he discovered a carbonized substance, which on close examination, proved to be animal matter. He afterwards found the entire body of a man, about a third smaller than the size of life; it had been carbonized by the heat of the sand, and was partly of the colour of soot. It occurred to Segato, that it might be possible to imitate this natural process, by means of art: and on his return to Italy, he began the necessary experiments and appears to have been completely successful in converting animal substance to stone. His method of operation is not given; but the following are some of the results.

Entire animal bodies may be as readily subjected to the process as small portions. They become hard, and acquire properties precisely similar to those of stone. The skin, muscles, nerves, veins, and blood, all undergo the same change; nor need the viscera be removed. The colour, form, and general appearauce, remain unchanged. Offensive substances lose their smell. Putrification is checked at once, If the process be carried only to a given degree, the joints are perfectly flexible. The bones of skeletons, which have undergone this operation, remain united by their natural ligaments, which, though pliable, are solid and stony.—Moisture and insects can do no injury to animals thus preserved. The hair does not fall off, but retains a natural appearance. The size of the body, after the process, is a little less than in its natural state; but no alteration takes place in the weight. The eyes, in most of the animals that have been thus embalmed, sparkle and lack only the power of motion, to appear just like life.

As proofs of the efficacy of his invention, Segato shows a canary bird which was preserved ten years ago, and has not undergone the slightest change; also, the eggs of the land-turtle, water-snaks, toads, fishes, snails and insects. It has likewise been successfully tried on various portions of the human body. The inventor possesses the the emaciated hand of a lady who died of consumption; a foot, retaining the nails; the liver of an intemperate man, as hard and lustrous as ebony; an entire human brain, with all its convolusions; a girl's scalp, with the hair hanging in ringlets; and the head of an infant, partly destroyed and discoloured by putrefaction, which had begun its work before the experiment was made. But Segato's greatest curiosity is a table, inlaid with two hundred and fourteen pieces of stone, (or what appears such,) of splendid and variegated hues, admirably polished, and so intensely hard, that a file can scarcely make the slightest scratch upon them. These stones which would be mistaken for specimens of the most precious marbles, are different portions of the human body--the heart, liver, pancreas, spleen, tongue, brain and arteries. Thus a multitude of men and women, once alive, have contributed fragments of their vital organs to form Segato's inlaid table: a poet perhaps has given his brain, an orator his tongue, an hypocondriac his spleen, and a love-sick girl her heart--for even so tender a thing as a young girl's heart can now be changed to stone. In her life time it may have been all softness but after death if it pass through Segato's hands, a file can make no impression on it.

The limited means of the inventor have not hitherto permitted him to try the process on an entire human body; although the expense would be only one-tenth as great as that of embalming in the ordinary way. It is confidently believed, that dead persons may thus be preserved for ages, with precisely the aspect that they were, when Death laid his hand upon them. We can perceive no reason why these stony figures, which once were mortal, should not last as long as a marble statue. Instead of seeking the sculptor's aid to perpetuate the form and features of distinguished men, the public may henceforth possess their very shape and substance when the aspiring souls have left them. The statesman may stand in the legislature hall, where he once led the debate, as indestructible as the marble pillars which support the roof. He might be literally a pillar of the state. Daniel Webster's form might help to uphold that Capital, assisted by the great of all parties, each lending a stony arm to the good cause. The warrior--our own old General---might stand forever on the summit of a battle-monument, overlooking his field of victory at New Orleans. Nay, every mortal, when the heart has ceased to beat, may be straitway transformed into a tombstone and our cemeteries be thronged with the people of past generations, fixing their frozen stare upon the living world.

RURAL ECONOMY.

QUERIES RELATIVE TO THE CULTURE OF SILK.

From the Silk Culturist.

Allentown, (N. J.) Feb. 12, 1836.

SIR.—The manufacture of silk, and the cultivation of the mulberry in the United States, has become a subject of such great importance, that the quiet of our village has been roused by its influence, and several of us are now making arrangements to plant orchards in the spring.

The business is new, and though your excellent paper would seem to contain all the information required by those engaging in it, yet there are some apparent contradictions by your correspondents, upon matters which we, who rely upon what we read to guide us in the enterprise, are desirous to have reconciled. Hoping, therefore, that you will receive this as a sufficient apology for intruding upon your time and attention, allow me to propose the following queries.

Some of your writers say the young trees should not be stripped sooner than five years from the time they were transplanted. Others, that worms in sufficient numbers may be fed from them the second year, that is, the next year after transplanting them, as I understand it, to defray expenses, and that the third year's crop will furnish silk enough to give a nett profit of $100 per acre.

1st. Which statement is the practical and true one?

2d. How old from the seeds should the plants be, before they may most profitably be transplanted?

3d. From the orchard planted in hedge form, the plants 2½ feet distant, and the rows 12 feet apart, how many worms may be fed the second year, supposing the statement to be correct, which advises this early leafing?

4th. If I am not mistaken, M. D'Homergue in his book, notes American cocoons, without their chrysales, at 8 grains, which would require 930 to the pound, whilst a writer in your paper gives from 260 to 300?

5th. You state $3 per bushel, as the price of cocoons—how are they measured? Three bushels may, without difficulty, be put in and on one.

6th. Can cocoons by any care be packed for market without indenting vast numbers of them, which is said to destroy their value?

7th. Before measuring and packing, are they stripped of the floss, or are they sold with that attached?

8th. What amount of silk can an ordinary reeler wind from the cocoons in a day?

If it will not tax your goodness too far, to answer in the next number of the Cultivator, the above queries, you will, by so doing, greatly oblige your humble servant,

WILLIAM IMLAY.

P. S. From the inducements held forth in your paper, I have purchased 7000 trees, to be planted in the way stated in the third query. Three other gentlemen in our village are preparing to set out an equal number.

Answer by the Editor.

1st. It is the opinion of the most experienced culturist, that trees two years old, may be stript of their foliage without injury, provided the leaves on the extremities of the branches are suffered to remain. It is, however, recommended by some, to let the trees remain one year after the first picking, in order that they may recover from the loss of their foliage. Trees of two and three years old, yield but little foliage, and consequently, not much profit must be expected from them. It is, however, supposed that potatoes, beans, or other low vegetables may be raised among them, in sufficient quantities to defray the expense of their cultivation and give a small profit.

We have had no experience in feeding from trees of this description, but a gentleman of this country informs us, that he fed, the last season, 50,000 worms, on the foliage of 50,000 white mulberry trees, on their third years growth, and made at least ten pounds of silk. The method he pursued, was by pruning the trees, in such a manner as would best promote their growth and form, and feeding the worms on the boughs cut off. These with such other foliage as he could gather from the remaining branches, furnished him with food sufficient for his family of 50,000 worms. By this experiment it will be seen, that a tree on its third year's growth, sustained a worm, and enabled it to make its cocoon. The Chinese mulberry at two and three year's old will yield an abundance of foliage, and much more than $100 nett profit may be made from an acre thickly set, and highly cultivated.

2d. Trees should always remain in the seed bed, or nurseries, until they are two or three year's old, if they are to be transported any considerable distance for transplantation. The last spring we transplanted 10,000 seedlings, about half of which died. They were, however; transported about 20 miles, and were sometime out of the ground. When trees are to be merely transplanted from the nursery, to the plantation, it is considered by many, advisable to remove them at one year old. They will put out more branches, require more pruning, and consequently, furnish more food for the worm, at two and three year's old.

3d. It is impossible to answer this inquiry with sufficient precision for any practical purpose. Much depends on soil, cultivation, pruning, &c.

4th. The weight of cocoons, and the number in a pound, varies according to their quality, the time when they are weighed, &c. We should think they would average from 250 to 300, to the pound, immediately after the worm is destroyed, and before they are thoroughly cured. As they become dry, they loose their weight, and when so, a pound, of some qualities, may require the number stated by M. D'Homerque.

5th. Cocoons are measured by putting them gently into the measure and rounding it. There is a difficulty in ascertaining their actual measure or weight, as they vary materially, according to the manner of measuring, or the time of weighing. The most equitable method of coming at their value, is to weigh the silk after it is reeled, and for this purpose, among others, should the grower acquire the art of reeling. Until this is done, the better way is to carry the cocoons to the filature and have them reeled by a skilful reeler. The silk can then be weighed, and the expense of reeling deducted—the number in a bushel varies according to their size, ranging from 2,500 to 3,000.

6. There is no difficulty or danger in packing or transporting cocoons, provided the directions for preserving and transporting them, given in former numbers, are duly regarded.

7th. The floss ought not to be taken from the cocoons if they are to be sent to market. It prevents their becoming indented, which materially injures them. Some manufacturers prefer flossed cocoons, on account of the measure, but what they lose in measure is more than made up to them in their quality.

8. The quantity of silk which can be reeled in a day, depends upon the quality of the cocoons, the reel used, and the experience and dexterity of the reeler. Some reelers will reel a pound; but the average among ordinary reelers, would not much exceed half the quantity.

From the Silk Culturist.

MORUS MULTICAULIS IN EAST FLORIDA.

In the last Silk Culturist there is an article under this heading, giving some account of the Morus Multicaulis in the garden of the Rev. Mr. Thomas, as seen about the middle of December last. A *correct* account of the accidental experiment by Mr. Thomas, may be useful, perhaps to the growers of the Morus Multicaulis, and as it stands in the article of E. H. alluded to, it may mislead them. I take the liberty to send you a true history of the matter.

In November of '33 I arrived in St. Augustine, with fifty small plants of the Morus Multicaulis, obtained from Mrs. Parmentier. They were the first ever brought to Florida. Little attention was bestowed on them. They were planted in a crowded nursery, and allowed to vegetate as they could till the Spring of '35, when some of them were laid and some cuttings taken from them.—A few which had room to expand are now fruit bearing trees of some ten inches in circumference. It was late in the spring or perhaps June, when I gave the Rev. Mr. Thomas a few cuttings and with them a sprout with a fibre of root, which was recommended to his special care. He gave it a good situation and its growth was remarkable. In three months, I have no doubt it had increased in volume one hundred fold. At this time, about the first of September, I advised Mr. T. to lay it; but he replied that it was so beautiful he disliked to spoil it. He did, however, lay it in the early part of September, and in three months more, when he was talking of a return to Carolina, I offered him ten dollars, I think, for the product of the little plants I had given him six months before. He probably got much more. The case, however, was a remarkable one.

The plant may be propagated here much more rapidly than at the North, as the growing season is ten months instead of five or six; but we are not to expect in extended operations, to realize results in proportion to Mr. Thomas' success with a single plant. Mostly from the small lot of plants I brought on as above, there are now some twenty or thirty thousand in the Teritory; and as within the last year I have introduced a new and larger stock from the North; and as others have also brought in some, within two years, or if allowed to proceed in their propagation by our masters, the Seminoles, there may be millions of the Morus Multicaulis in East Florida. The unfortunate Mott, when attacked and murdered was employed in planting the Morus Multicaulis.

D. BROWN.

St. Augustine, June 13, 1836.

From the same.

FREDERICKSBURG, VA. JUNE 30th, 1836.

MR. F. G. COMSTOCK, ESQ.

Dear SIR:—The excitement upon the silk business is getting high in this part of the country. A company, called the Potomac Silk and Agricultural Company, obtained a charter from the Legislature in March last, with a capital of $5000, with the privilege of increasing it to $50,000. They held their first meeting on the 4th inst. when the following officers were elected:

JOHN MONCURE. *President.*
WM. A. JACKSON, HENRY R. ROBY, THOS. F. KNOX, WM. ALLEN, } *Directors.*
THOS. F. KNOX, *Secretary and Treasurer.*

The Company have purchased 400 acres of land, and have planted about 2000 Chinese Mulberry trees. They fed about 5000 worms this season, merely as an experiment in an old house, without a covering, and consequently exposed to all the rain that fell, and remarkable to say, not a worm died; the rain seemed rather to refresh them. A gentleman who visited the farm a few days since, brought home with him a small bush that was filled with cocoons of very large size. The worms were fed with the black and white mulberry leaf, of which there is a sufficiency to feed one milllion of worms.—The black and white mulberry tree is very abundant on the land, some of a very large size.

Respectfully,
H. R. ROBY.

MARKET FOR COCOONS.—The Northampton Silk Company advertise for 10,000 bushels Cocoons, at prices from $2 50 to $5 per bushel.—*Silk Culturist.*

IMPORTATION OF CATTLE.

Mr. Duningerfield of Alexandria, District of Columbia, has lately imported a number of fine English cattle. They are of the Durham breed, and among them are a bull and two heifers, of first rate pedigree and beautiful appearance. The importation of improved breeds of cattle, formerly a rare occurrence, is beginning to be common, and will soon have a very beneficial effect upon the native stock of the country.—*Ib.*

THE DAIRY ZONE.

We have heard the remark repeated, that in the United States, the cheese and butter district is circumscribed between the parallels of 40 and 45 degrees north latitude. It seems to be true, that the principal cheese dairies are within those parallels; and that although very excellent *fresh* butter is made in Pennsylvania, and in states west and south, yet we have an impression, without being able to determine, at present, how true it is in fact, that comparatively little butter is produced for exportation south of New-York. Whether this fact is merely imaginary, or being true, whether it is owing to climate, to herbage, or to incidental causes, we shall not stop to inquire. Most plants and animals have their natural zone, beyond which they deteriorate or do not live. The potato, for instance, deteriorates south of latitude 40; and the fact is of common notoriety, that cows do not furnish that abuandance of milk in the southern States, that they do in the northern. The reputation of Goshen butter is well established; and yet we are persuaded, that butter made with the same care in the northern and western parts of the state, particularly in the hilly and undulating districts, is as good as that made in the county of Orange. And why should it not be so? The climate and herbage are similar.

INDIAN CORN.

All, or nearly all, the accounts we have published of great products of Indian corn agree in two particulars, viz: in not using the plough in the culture, and in not earthing, or but very slightly, the hills. These results go to demonstrate, that the *entire* roots are essential to the vigor of the crop; and that roots, to enable them to perform their functions as nature designed, must be near the surface. If the roots are severed with the plough, in dressing the crop, the plants are deprived of a portion of their nourishment; and if they are buried deep by hilling, the plant is partially exhausted in throwing out a new set near the surface, where alone they can perform all their offices. There is another material advantage in this mode of cultivating the crop—it saves a vast deal of manual labor. See the communication of Mr. Tomlinson, in to-day's paper.

There is another question of interest to farmers, which relates to the mode of harvesting the crop, that is, whether it is best to top the stocks, cut the whole at the ground when the grain is glazed, or cut the whole when the grain has fully ripened. We have stated the experiments of Mr. Clark, of Northampton, one of the best practical farmers of our country, and of other gentleman, showing, that the grain suffers a diminution of six or eight bushels the acre, by topping the stocks; and there seems to be no counterbalancing benefit in the fodder, unless at the expense of carrying the stocks to the borders of the field, that they may be secured before the crop is gathered, and before they become blanched and half ruined. And it is no protection against early autumnal frosts, but